



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

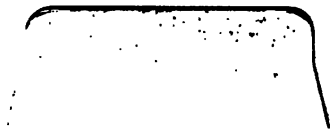
Lewis. Observations on Baptism. 1842

8343  
120.20

**HARVARD COLLEGE  
LIBRARY**



**THE GIFT OF  
HAVERFORD COLLEGE LIBRARY  
HAVERFORD, PENNSYLVANIA**



---

OBSERVATIONS

ON

BAPTISM;

BEING

A REPLY TO A LETTER ON THAT SUBJECT,

ADDRESSED TO THE

SOCIETY OF FRIENDS.

---

BY ENOCH LEWIS.

---



OBSERVATIONS

ON

BAPTISM:

BEING

A REPLY TO A LETTER ON THAT SUBJECT,

ADDRESSED TO THE

SOCIETY OF FRIENDS.

---

BY ENOCH LEWIS.

---

Philadelphia:

PRINTED BY JOSEPH RAKESTRAW,  
No. 50, North Fourth Street.

.....  
1842.

C 8345.190-2.0  
✓

HARVARD COLLEGE LIBRARY  
GIFT OF  
HAVERFORD COLLEGE LIBRARY  
DEC 19 1938

## OBSERVATIONS ON BAPTISM.

---

A pamphlet has lately come into my hands, entitled, "Baptism, an affectionate letter to the Society of Friends, by one who knows and loves many of its members;" the professed object of which is, to correct some of the errors which he alledges have been committed by the writer of an essay on baptism, published in Philadelphia, by the Tract Association of Friends.

As this author professes to write in the spirit of love, and for the purpose of correcting the errors of a preceding writer, it is to be hoped he will receive in the spirit of candour and charity, an attempt equally friendly, to rectify some of the misapprehensions into which *he* appears to have fallen.

He opens his discussion with a request that his readers, or the Society of Friends, will correct a *sad misapprehension*, into which, he thinks, the writer of the Tract has fallen. To show what this misapprehension is, he quotes from the Tract, a declaration, "that Christian baptism is quite another thing from a mere formal ceremony, administered in Christ's name; that this latter is easy to the flesh, &c.,



that it is not water baptism, nor any kind of rituals whatever, that renders any man a Christian in our Saviour's account; but obedience to the operation of his Holy Spirit;" and asks whether we can be ignorant, that in these views we do not differ from Christians, who yet feel bound to retain the ordinances. If then our opinions on these points, are the same as those held by the Society to which this writer belongs, what misapprehension is there to correct? But, he says, "it is intimated in the Tract, that the Society of Friends differ from other religious denominations, in regarding an outward rite, alone and by itself, useless; that they are singular in maintaining the necessity of a baptism of the heart, by the power of the Holy Ghost; that they hold a peculiar opinion, in believing that mortification of the corrupt affections, is essential to all who would bear the name of Christ." And this, he tells us, is a *miserable error*: to prove which, a passage is cited from the Episcopal office of Baptism. "Baptism representeth unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we who are baptised, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue, and godliness of living." He then asks, is this an easy thing to the flesh?

Here, I apprehend, are more misapprehensions than one.

In the first place, I can find no intimation in the Tract that the doctrine which it advocates, is peculiar to the Society of Friends. The design of the

writer evidently was to show what the true Christian baptism is, and what it is not. In this, he has, I think, been successful; though the brevity which he has observed, has probably in some instances, prevented him from presenting the arguments to their greatest advantage.

In the next place, the writer of the Letter appears to confound two things, which are essentially different; and which the author of the Tract, if not his own quotation from the office of baptism, has clearly distinguished; viz. the formal ceremony, and the baptism of the spirit; the baptism with water, and the thing represented by it. The writer of the Tract declares, that submission to the mere formal ceremony, is easy to the flesh. Is not that declaration true? And what is the error which we are requested to rectify.

The author of the Letter gives us to understand, that the Society of which he is a member, do not consider the rite of water baptism as a *substitute* for the baptism of the spirit; but receive it "only as a sign of an inward and spiritual grace." Admit that it is *only a sign* of an inward and spiritual grace, and there is little left for controversy. The Society of Friends have always admitted, that the baptism of John, no less than the divers washings prescribed by the Mosaic law, was a type of the purification of heart, which is produced by the effectual baptism of the Holy Spirit. We say it was a type, and only a type, commanded under the typical and preparatory dispensation. But as we do not find that our Lord ever commanded his disciples to use it, we think it constitutes no part of the Christian religion.

But call water baptism, as now administered, a sign of an inward and spiritual grace, and what do we mean by the expression? It is not a visible sign to any but those who are present where it is administered. If it is a sign of an inward grace, does it denote that the grace is necessarily present? If a person may assume this sign and yet live an irreligious life, that circumstance indicates that it may be a false sign. Common honesty requires, that a sign should not be hung out or assumed, unless the thing denoted by it, is present. We are informed, that the grace of God which bringeth salvation, hath appeared unto all men; not to all who are baptized with water; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world.\* Are we to believe, that this grace is dependent upon water baptism? Or does that baptism denote, that the subjects of it have been taught by divine grace to deny ungodliness and worldly lusts, and to live a sober, righteous and godly life? If they have, it was the grace of God, and not the sign, that taught them.

What then has the sign to do with it? The citation from the Episcopal office of baptism, appears to be intended to prove, that they acknowledge the necessity of purification of heart, the mortification of our corrupt affections, and a life of virtue and godliness. That is very well. But we are still left to inquire, what effect baptism with water can possibly have in producing this purification and godliness. All the importance appears to belong to the thing signified, and not to the sign. If the outward sign may be as-

---

\* Titus ii. 11, 12.

sumed, without submitting to or experiencing the inward grace; and if the inward grace can exist and produce its blessed effects, without the accompaniment of the outward sign, then is it no easy task to explain the necessity of the outward sign.

Call the baptism administered by John, a type of the purification to be effected by the dispensation which was then about to be introduced, and view it as the concluding part of the legal dispensation, constituting a link between the law and the gospel, and its meaning is easily comprehended.

That two conterminous dispensations should in some measure run into each other, is not strange. It would, indeed, have been surprising if they had not. The Jews having been long accustomed to the washing of themselves and their garments with water, as a type of inward and spiritual purification; and nearly the same thing having been divinely authorized under the administration of the immediate forerunner of the Messiah, with a special reference to his dispensation, as a type of the effectual purification of life and the affections, which the Christian religion was designed to introduce and establish; it would have been a surprising circumstance, indeed, if the practice of baptizing with water, had been totally abandoned as soon as the Christian dispensation was introduced. John himself appears to have understood the nature and character of his own dispensation, when speaking of himself and his Lord, he declared He must *increase*, and I must *decrease*,\* not suddenly vanish.

Though the writer of the Letter is unwilling we

---

\* John iii. 30.

should suppose, that he or the society to which he belongs, considers the baptism with water a *substitute* for the baptism of the spirit; yet he appears very anxious to convince us of error, in judging the type or sign to be unnecessary, and urging the professors of Christianity to press after the substance denoted by the sign. He seems to be afraid, that the tabernacle of our Lord will not be sufficient to shelter us, unless the tabernacle of Elias is placed by its side. But the great question, whether the baptism with water was ever incorporated with the Christian system by Divine authority, as an ordinance of perpetual obligation, is very lightly touched by him. The advocates of water baptism, and this writer among them, find it easier to assume the affirmative of this question, without proof, than to produce any thing like a demonstration of it. He has, indeed, made some attempts at argument upon this point; but his reasoning, though sometimes plausible, will, I trust be shown by the subsequent observations, to be totally inadequate to the establishment of his theory.

The answer to what he calls the first argument in the Tract, does not appear to contain any argument at all in favor of water baptism. He instances the conduct of Pilate, who washed his hands to indicate to the Jews, his wish to deny all participation in the death of our Saviour; and the custom of the Gentiles to wash their bodies with water, when they offered sacrifice. Those sacrifices, we may remember, were offered to idols; and the washing of Pilate, as a sign of innocence, was unquestionably a false one; for he scourged Jesus, and delivered him

to be crucified.\* Do these facts furnish any reason, why Christians should be sprinkled or immersed in water?

The author of the Tract, in order to show what the true Christian baptism is, quotes the declaration of John, as recorded by the four evangelists.† In all these texts, the baptism with water, and the baptism with the Holy Spirit, are too plainly contrasted to leave room for dispute; yet the writer of the Letter asserts, that “John did not describe Christian baptism as it was to be administered in the church; but only that miraculous baptism, with which Christ would set apart his immediate disciples. For if John’s description refers to the ordinary baptism of Christians, then no Christians are now baptized; for John says, he shall baptize you with the Holy Ghost *and with fire*. But are any now baptized with fire? If John’s description refers to ordinary Christian baptism, then it not only excludes *water*, but it includes *fire*; and hence Christian baptism is no longer administered. But if we regard John as referring to the miraculous baptism, wherewith Christ would baptize his first disciples, the matter is plain, that baptism was administered on the day of Pentecost; for on that day the disciples were baptized with the Holy Ghost and with fire.”‡

I readily agree with the writer, that Christian baptism is not administered by those who profess to administer it, either by sprinkling; or immersion with water; not because it excludes fire, but because it does not include the Holy Spirit. Where that is

---

\* Matt. xxvii. 26.  
John i. 33.

† Matt. iii. 11. Mark i. 8. Luke iii. 16, 17.  
‡ See Letter.

wanting, there can be no Christian baptism. But the assertion, that John referred to nothing but the display of baptising power on the day of Pentecost, appears to me a strange perversion of the text. I am aware that Cyril, Jerome, and some others, have given it a similar construction; yet it is obvious, that the Evangelists, Mark and John, did not understand it in that way, for they say nothing of fire. They mention only the baptism of the Holy Ghost.

Can any Christian soberly imagine, that John intended to say, that his Divine Master would never baptize his disciples with his spirit but on one occasion; and that the baptism would then be accompanied by elementary fire? Or can we infer from the narrative of the sacred historian, that the disciples were baptized with elementary fire on the day of Pentecost? The declaration that there appeared unto them cloven tongues, *like as of fire*, and it sat upon each of them, certainly does not imply that they were baptized with fire. Hence the prophecy of John, according to this author's construction, does not appear to have been fulfilled at all. But if we give to John's words their obvious meaning, we find, them verified, not only on the day of Pentecost, but at numerous other times. The apostle Peter testified, that the Holy Ghost fell on his hearers, at the house of Cornelius, as on them at the beginning.\* When Paul asked the disciples, whom he found at Ephesus, whether they had received the Holy Ghost, and they candidly acknowledged their ignorance of the subject; he immediately referred to the baptism and declaration of John; and when he had laid his hands

---

\* Acts xi. 15.

on them, the Holy Ghost came on them; and they spake with tongues and prophesied.\* We read, that when Peter and John related to their fellow disciples, the threatenings of the rulers, and had prayed, they were all filled with the Holy Ghost. Here was, unquestionably, the baptism mentioned by John; yet in these cases we hear nothing of fire.

The language of John in the passage in question, was clearly figurative. As in the administration of his baptism the subject was immersed in water, and consequently covered with it; baptism was a very appropriate figure, to denote a being clothed or covered with the Holy spirit. Fire was frequently used as a figure, to denote the operations of the Divine Spirit. The psalmist says, "While I was musing the fire burned; then spake I with my tongue." The prophet Isaiah, when speaking of the advent of our Lord, uses the expression; "this shall be with burning and fuel of fire." Jeremiah testifies, "his word was as a fire in my bones." The prophet Malachi, in allusion to our blessed Saviour declares; "the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in. But who may abide the day of his coming, or who shall stand when he appeareth? For he shall be like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness." And again, "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be

---

\* Acts xix. 2—6.



stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch." Compare these predictions with the declaration of John: "He that cometh after me, is mightier than I; whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand; and he will thoroughly purge his floor, and will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Here we see the same divine Character and his offices referred to by similar figures. The apostle Paul testified, that every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.\*

The argument, such as it is, upon this point, appears quite as well calculated to support the practice of Jacobus Syrus and his followers, as the baptism of water. They, like the author of the Letter, construed the word *fire* literally; and in conformity with this construction, branded their children either on the face or arm, with a hot iron, in the form of a cross.†

Our author, by way of a reply to the assertion, that our Saviour never speaks of water baptism, save when he refers to the baptism of John, inquires with great apparent solemnity, unto what did Jesus refer, when he told Nicodemus, that except a man be born of *water* and of the spirit, he cannot enter into the kingdom of God? He asks whether this refers to John's baptism; and replies in the negative; "for John did not baptize with the spirit." He then

---

\* 1 Cor. iii. 13.

† Phipps on Baptism.

proceeds to inquire very seriously, how we can neglect *that water baptism which John administered*—which Christ received at John's hands—which the apostles administered—and which the church of Christ has maintained from the beginning? To show that our Saviour, in this passage, referred to baptism by water, a quotation is introduced from the Epistle of Paul to Titus, in which he speaks of being saved by the washing of regeneration, and renewing of the Holy Ghost. Here we are told, baptism is recognized as a *regeneration*; and that a direct reference is made to water baptism, and this not the baptism of John.

When a man undertakes to instruct others, and particularly when those instructions are designed to remodel the doctrines of a large religious society, he ought at least to *understand* his own doctrines. In the early part of this Letter we are informed, that baptism by water is to be received only as a sign of an inward and spiritual grace; but here we are taught that it is recognized as a regeneration. If we adopt the opinion of our author, we are to believe that our Saviour, in his declaration to Nicodemus, referred to a baptism with water, which John administered; and yet not to the baptism of John. We are to consider the baptism with water, only as a *sign*; and yet as a regeneration, without which a man cannot enter the kingdom of God. I hope this writer will excuse us from adopting his theory, till he can frame one consistent with itself, and with the doctrine of Paul.

Let us look a little further into this subject. The baptism to which our Lord submitted, was unquestionably the baptism of John. We have no intima-

tion in Scripture, and I believe the advocates of water baptism do not pretend, that previous to our Lord's resurrection, there was any baptism with water in use among his disciples, except the baptism of John. That was a baptism unto repentance, very similar to the Jewish baptism of conversion. The disciples of Christ were commissioned to preach the doctrine of repentance. The substance of their testimony is given in nearly the same words as the doctrine of John. As their preaching and that of John were essentially the same, and we have no intimation that their baptism, when the disciples did baptize with water, was different from that of John, we may fairly conclude, that the baptism of John was the only one in which water was used among the disciples, until the time of our Lord's crucifixion. This is confirmed by one or two incidents in the history of Paul. Thus we find Apollos diligently teaching the things of the Lord, though he knew only the baptism of John; and Paul found certain disciples at Ephesus, who had been baptized only with John's baptism.

But those who consider the baptism with water as a standing ordinance of the Christian church, hold the opinion, if I understand them, that our Saviour, when he gave his final instruction to his disciples after his resurrection, directed them to baptize their converts in the name of the Father, and of the Son, and of the Holy Ghost; that this baptism, though administered, so far as the water was concerned, in the same way as John's was; yet being accompanied by the declaration, that it was done in the name of the Father, Son, and Holy

Ghost, it became the baptism of Christ, and not of John.

Supposing, now, this theory to be correct, we can scarcely conceive that our Saviour, in his discourse with Nicodemus, referred to a baptism not then instituted, and made its reception an indispensable condition of salvation.

The declaration of our Lord to Nicodemus, appears worthy of a further examination. In the first place, he told him, except a man be born again, he cannot see the kingdom of God.

This teaches the necessity of a new birth. But Nicodemus, like some of our modern commentators, was too little acquainted with the spirituality of the Christian religion, to understand our Lord's meaning. He began to inquire into the possibility of a second birth, in a literal sense. Our Saviour then repeated the instruction, in different terms; Except a man be born of water and of the Spirit, he cannot see the kingdom of God. If the word *water* must be taken literally, why not give a literal construction to the whole passage? But certainly no one will assert, that to be sprinkled or immersed, is literally to be born of water. To give the text a construction strictly literal, is impossible. We have the authority of Bishop Taylor, for considering water, in this passage, as a figure; for he expressly declares, that water and the spirit here signify the same thing; and by water is meant the effect of the spirit, cleansing and purifying the soul. The learned Adam Clarke, though an advocate of water baptism, observes on this passage; "It is not necessary, that by water and the spirit, (in this place) we should understand *two* different things; it is probably only an elliptical

form of speech, for the Holy Spirit, under the similitude of water, “as in Matt. iii. 3, the Holy Ghost and fire do not mean *two* things, but *one*; viz: the Holy Ghost under the similitude of fire, pervading every part, refining and purifying the whole.”

That the word *water* was used only as a figure, and that the birth alluded to was a spiritual one, must be obvious from what immediately follows: that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. The secret operation of the Holy Spirit is beautifully illustrated in the subsequent verse; “The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit;” and still more strikingly, if we translate the word *πνεῦμα*, in the same manner at the beginning, and end of the verse. The spirit breatheth where it will; thou hearest the voice thereof, &c.

The supposition that the apostle Paul, in the passage cited from the Epistle to Titus, even alludes to the practice of water baptism, is strained. He had been treating of the pollutions in which they were once immersed, and from which they had been redeemed by the goodness of God. “But after that the kindness and love of God our Saviour, toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life.” If this passage recognizes baptism with water as a regenera-

tion, the apostle must have considered it as something more than a sign. But what reason can we find for supposing that the apostle had water baptism in view, when he mentioned the washing of regeneration? Besides the inconsistency of considering an outward rite, which we are told is only a *sign* of an inward and spiritual grace, as an actual regeneration, the context clearly proves, that by the washing of regeneration, the apostle does not mean the baptism with water. He declares, that it was "not by works of righteousness which we have done." But if the washing of regeneration, by which, in conjunction with the renewing of the Holy Ghost, they were saved, was the baptism with water, it is not easy to perceive how we can avoid the conclusion, that this salvation was effected, at least in part, by works which they had done, or which others had done for them; and certainly our author will hardly deny, that a work which was conducive to salvation, was a work of righteousness. Hence this passage, as construed by our author, contradicts itself.

I readily agree with our author, that being born of water and of the spirit, refers to the same important change in the human soul, as the washing of regeneration and renewing of the Holy Ghost; but require clearer proof than he has offered, before I can admit that elementary water has any part in the process. He must prove what has never been proved, viz: that baptizing with water has been commanded, upon competent authority, as an ordinance of universal and perpetual obligation in the church of Christ, before I can recognize either the new birth or a regeneration, in any application of elementary water. Till this is proved, we

must be permitted to behold, in the passages before us, a clear and graphic description of the purification, which the spirit of our Lord produces in the obedient soul; and to leave the application of elementary water, to those who are satisfied to remain in bondage to the weak and beggarly elements.

We are told in the Letter, that the disciples of our Lord baptized with water under his supervision, and that this was a sanction of it. In this case, as in some others, we may observe, that the doctrine which the writer desires to establish, requires that a small interpolation should be admitted into the text. The inspired historian has not been quite full enough for his purpose. In the text we are informed, that the Jews had heard, "that Jesus made and baptized more disciples than John." But the historian immediately adds, evidently with a view of rectifying an erroneous representation, "though Jesus himself baptized not, but his disciples." This certainly does not assert or even imply, that they baptized by his command, or under his supervision. The disciples were under the Jewish law, the rites of which were not then fulfilled: the ministry and baptism of John, as already observed, may be considered as the link connecting the legal and Christian dispensations. John was therefore described by our Lord himself, as being placed at the head of the former, and at the foot of the latter. Among those born of women, there hath not arisen a greater than John the Baptist; yet, the least *in* the kingdom of heaven is greater than he.

To the declaration in the Tract, "that the apostles were not purified or prepared for their services by baptism, by sprinkling, or by washing their flesh

with water," he replies by asking, whether this is true ; and then proceeds to state, that two of them are known to have been baptized, and that they all probably were. Hence, he says, we have two contradictions to the assertion, that the apostles of Christ were not baptized with water. The writer of the Tract, however, does not say the disciples were not baptized with water ; but that they were not purified or prepared for their services by baptism, by sprinkling, or by washing the flesh with water. Where then is the contradiction ?

If it could be proved that two of them were baptized with water, that would be no contradiction of the declaration of the Tract ; unless it could be shown that they were purified or prepared for their service by this baptism ; particularly, as we have no information whether the rest were baptized or not. But how do we know that *two* of them were baptized with water ? Is it any where asserted, that John baptized his own disciples ? We may suppose, if we will, that he did ; or we may suppose that he did not. In either case it is only conjecture ; for the sacred historian has passed over the case in silence. But suppose that Andrew, when he became a disciple of John, was baptized with the baptism of John ; does that circumstance, even if fairly proved, bring us any nearer to the conclusion upon which the whole controversy turns ; that baptism with water is an ordinance of Christ, and of perpetual obligation in his church ?

It is probable, the apostles were all circumcised ; Paul tells he was ; yet, he and Barnabas opposed those Jewish Christians, who insisted upon the circumcision of their Gentile converts ; and their judg-



ment upon this point was confirmed by the council at Jerusalem. And we may remark, that this council, after a full discussion of the questions which came before them, and which appeared by the context to have included the whole Mosaic law, came to a conclusion, sanctioned by the Holy Spirit, how far the Jewish observances were obligatory upon their Gentile converts. In this celebrated decision, we cannot fail to observe a tinge of Jewish predilections. The Gentile Christians were required to abstain from things strangled, and from blood. If the apostles and elders had considered the baptism of water as an essential appendage to conversion, that seems to have been the time to declare it. But the subject is passed in silence. As that venerable council was then engaged in drawing a line between the ceremonies of the Mosaic law, and the requisitions of the Christian dispensation, it is difficult to believe that the baptism with water, so evidently borrowed from the legal washings, would have been overlooked, if the members had held the opinions respecting it, which many of our modern professors appear so zealous to maintain.

We are informed, indeed, that Paul was baptized; and I admit what is not asserted, that this was with water; but what do the advocates of water baptism gain by this concession? We find no intimation in the narrative, that Ananias was commanded to baptize him. In announcing his mission, he declared "that the Lord Jesus had sent him, that he might receive his sight, and be filled with the Holy Ghost." If Ananias baptized him, as we may readily suppose he did, there is nothing to prove that he did so by divine authority. The account which Paul after-

wards gave of Ananias, that he was a devout man according to the law, having a good report of all the Jews who dwelt at Damascus, leads to the conclusion, that he was a Jewish convert to the Christian faith. This administration of water baptism, a baptism of conversion, may therefore be attributed quite as rationally, to his Jewish predilections, as to any supposed connection with the doctrines of Christianity. But, however we may attempt to account for the baptism of Paul, as we have no intimation in the account left by the historian, that Ananias administered this rite by divine command, we cannot correctly suppose such a command, and make that supposition the basis of an argument.

The writer of the Letter considers it unsound and illogical, to conclude that Christians need not be baptized with water now, because our Saviour may have received his disciples without requiring them to be baptized with water. But, perhaps, he will agree that a conclusion in *favour* of water baptism is quite as unsound and illogical as one *against* it; unless we have some data to support it. Now, the doctrine in question here, is the practice of our Lord, in the reception of his disciples who were put into the apostleship. Of the twelve chosen by himself, during his personal continuance on earth, one was unquestionably a disciple of John the Baptist; and therefore, was *probably* baptized with water, *before* he became a disciple of Christ. Of the baptism of the other eleven, we know nothing. The historians have not thought the subject of sufficient importance to claim a place in their records. Paul was afterwards called to the apostleship, and (we may suppose) baptized by Ananias, a Jewish Christian. But

whether, with or without divine authority, we are not informed.

We are told by our author, that the assembly at Jerusalem “abandoned Jewish ceremonies, because the Jewish ritual was abolished; but they preserved baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost; because it was not a Jewish, but a Christian ordinance.”

In this sentence, short as it is, there are several gratuitous assumptions; which I apprehend are not easily proved. In the first place, what evidence is there, that the assembly retained baptism with water? Not a word on that subject appears in the text. It certainly was not enjoined; although, as already observed, this appears to have furnished an occasion, which would hardly have been neglected, if the assembly had judged it essential.

In the next place, from what passage of Scripture do we learn that the disciples ever baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost? No case of the kind is recorded. They are said to have baptized in the name of the Lord Jesus. It will, perhaps, be said, that this must be presumed, because, our Saviour commanded them to baptize in the name of the Father, &c. But as water is not mentioned in the text, we have no right to presume that water was intended. On this point, however, more will appear in the sequel.

Lastly. How do we know that the disciples who continued the baptism with water, continued it *because* it was a Christian ordinance? Did they ever declare it a Christian ordinance? Or is there a solitary text, in any part of the New Testament, from

which we can fairly infer, that it was so regarded by the primitive Christians?

But we are told, they abandoned circumcision; and yet did not give up baptism. As they did not command either baptism or circumcision, it is not easy to find authority for the assertion, that they abandoned the one and retained the other. If either was afterwards practised by the apostles, it certainly was not in consequence of any recorded decision of that assembly. Notwithstanding Paul had zealously opposed those Judaizing Christians at Antioch, yet we find him so far yielding to the prejudices of his nation, as to circumcise his friend Timothy, whom he wished to take with him. Hence, we perceive that circumcision was not totally abandoned, when the decree of the council at Jerusalem was obtained. We find long after this, that Paul still walked orderly, and kept the Jewish law; because he was unwilling to give offence to his brethren, who were zealous of the law. Seeing, then, that the requisitions of the Mosaic law were permitted, for a time, to mingle with the practices of the Jewish Christians, we need not be surprised to find the baptism with water retaining a place, with other relics of a former dispensation, in the practice of the primitive Christians. A *practice* under these circumstances is one thing, an *injunction* to perpetuate that practice, is another; and that injunction is not found in the New Testament.

The fact, that Peter commanded those who were converted by his ministry at the house of Cornelius, to be baptized in the name of the Lord, is adduced as evidence, that he considered water baptism necessary for those who had received the Holy Ghost.

We are not informed why Peter gave this order. It is probable, that very few, if any, except Jews, had till that time been converted to Christianity. Baptism with water, was unquestionably an usual concomitant to conversion among the Jews, and was sometimes used among the primitive Christians. We may therefore consider this baptism as being administered, not because it was a part of the Christian religion, or had any connection with salvation; but, as a relic of the preceding and decreasing dispensation.

The writer next argues, that the declaration in the Epistle of Peter, though it testifies to the insufficiency of the mere outward rite, proves "nothing against its necessity as a part of the whole sacrament, which consists of an outward sign, and an inward grace." I freely admit, that if it could be fairly proved from any part of the New Testament, that the true Christian baptism, which is essential to salvation, consists of an outward sign, and an inward grace, such proof would not be overturned by this passage. But let us examine this or any other text, and see whether we can find any intimation, that baptism consists of two parts. After speaking in this place of the ark, by which Noah and his family were saved from the waters of the flood, the apostle adds: The antitype \* whereof, baptism also now doth save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. If we admit what this passage clearly

---

\* This is unquestionably the proper translation of the Greek *αντίτυπον* not the "like figure." Yet the common translation, though rather obscure, does not assist the advocates of water baptism.

implies, that there is a baptism which saves, and that this is not a baptism with water,—but of a spiritual nature; then, unless we can find some Scripture testimony to support the opinion, that water is a necessary ingredient in this saving baptism, we are unavoidably led to the conclusion, that the doctrine advocated by our author, is not scriptural. But, in what part of the Scriptures do we find the assertion, that Christian baptism consists of an outward sign and an inward grace? We frequently meet with notice of the baptism with water and the baptism with the Holy Spirit, as two things; but never as parts of one baptism. Perhaps our author does not mean to say that *baptism* consists of two parts; but, that the *whole sacrament* consists of an outward sign and an inward grace. As the word sacrament does not occur in the Holy Scriptures, I must take the liberty to suppose that something is meant by it, which is not found in the Scriptures. When the Roman Catholics say there are seven sacraments, and the Protestants, that there are only two, I apprehend we should not easily find a Scripture term which being substituted for the word sacrament, would leave the disputants exactly where they are. If we use laws, precepts, commandments, ordinances, or any of those expressions which abound in the Holy Scriptures, we shall find we are expressing something else than what Christian professors mean to denote by the term sacrament. This term being borrowed from the Roman oath; having occasioned numerous disputes among the professors of the Christian faith, without enforcing or elucidating in any degree, the true doctrines of Christianity; and being withal nowhere found in the Scriptures of

truth, we reject it altogether as unworthy of a place in the exposition of Christian doctrine.

The apostle has given us, in the passage above cited, a clear and comprehensive account of what the saving baptism is, and what it is not. If the writer of the Letter, or any body else, can prove that baptism with water is requisite to render the spiritual purification here referred to, complete and effectual, the proof must certainly be drawn from some other source. Nothing appears, or is intimated in this place, of any other baptism being required.

The conclusion, that we must either admit water baptism as a part of the true saving baptism, or deny the necessity of faith and of works, is certainly not very clearly deduced. We are plainly informed, that faith without works is dead;\* and the apostle testified, that the Ephesians, to whom he was writing, were saved by grace, through faith; and that not of themselves, it was the gift of God; not of works, lest any man should boast.† These and numerous other passages of Scripture sufficiently demonstrate, that our salvation is to be primarily attributed to the divine mercy; that the offers of grace must be received by faith; and that faith must be perfected and kept alive by those works to which it leads. But we nowhere find it declared, that the baptism of the spirit, without the baptism with water, is dead or imperfect.

Upon the declaration of Paul that Christ sent him not to baptize, but to preach the gospel, the writer of the Letter intimates, that this does not mean that baptizing was *no* part, but that it was not the *chief*

---

\* James ii. 17.

† Eph. ii. 8, 9.

*part* of his commission. But this construction of the apostle's words not only contradicts his positive testimony, for he plainly asserts, Christ sent me *not to baptize*, but to preach the gospel; but it represents him as uttering a very puerile sentiment. Who can suppose that baptizing with water was ever the chief part of the commission of any gospel minister? Giving to the practice of water baptism, all the importance which our author appears to claim for it; call it an outward sign of an inward and spiritual grace; suppose that our Lord, when he commanded the apostles to go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, intended this baptism should be with water; still it would be obvious, even on this supposition, that preaching the gospel, or teaching all nations, was the chief part of the commission. A little reflection will satisfy us, that baptizing with water was not the *chief part* even of John's commission. He is described by the prophet, as the voice of one crying in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God.\* The angel told Zacharias, that his son should turn many of the children of Israel, to the Lord their God; that he should go before Him in the spirit and power of Elias; to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.† And when John is introduced to us in his ministerial capacity, we find him *preaching* the doctrine of repentance;‡ and the people went out to him, and

---

\* Isa. xl. 3.

† Luke i. 16, 17.

‡ Matt. iii. 2—6. Mark i. 3—8. Luke iii. 3—9.



were baptized of him, confessing their sins. The evangelist John testified of him, that he was sent for a witness, to bear witness of the light; that all men through him (or it) might believe.\* Hence we may perceive that preaching, not baptizing with water, was the primary object of his mission; yet, he was sent also to baptize with water.†

The writer of the Letter considers the fact of the apostle Paul having baptized a few of the Corinthians, as an evidence that baptizing was *a part* of his commission. If Paul had asserted that he baptized those few by *divine command*, the inference would have been a fair one; but he has not. On the contrary, he thanks God that he had baptized *but few*; lest any should say that he had baptized in his own name. If he did not baptize with his own hands, but commanded others to perform the rite in his stead, this imputation might still have been cast upon him. But if he neither baptized with his own hands, nor by the hands of others, this charge could not be made. Upon what authority this writer founds the assertion, that Paul commonly baptized by the hands of others, is not easily seen. We find, indeed, that Peter commanded some who were converted by his ministry to be baptized; and it is very probable, or at least possible, that assistants may have been employed; but we do not find a solitary instance in the history of Paul, in which he commanded any of his converts to be baptized by the hands of others. The Scriptures do not, as our author asserts, “expressly tell us, that Jesus made and baptized by his disciples, more converts than John.”

---

\* John i. 7.

† John i. 31.

The evangelist informs us, that the Pharisees heard, that Jesus made and baptized more disciples than John. But, as if to correct this account, he adds; "though Jesus himself baptized not, but his disciples." If the narrative had been what our writer represents it, that Jesus baptized *by his disciples*, though not with his own hands, this assumption would have overthrown his argument in relation to Paul. In the first case, when he wishes to find a sanction of water baptism, he tacitly admits, that an act which a man does by the agency of another, he does himself; but when the apostle expressly disavows having baptized more than a few, the supposition is adopted, that all but a few were baptized by him through the instrumentality of others. I must be presented with testimony of a very convincing character, before I can admit that the apostle ever resorted to such a puerile subterfuge. It is more consistent with his fearless character, to suppose that he would openly avow as his own, every act which was done by his authority.

To show the necessity of water baptism, our author quotes the first two verses of the sixth chapter of the Epistle to the Hebrews. "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, (cited baptism) and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Here, among the principles of the gospel of Christ, he says, we have enumerated two virtues; repentance and faith; two ordinances; baptism and laying on of

hands; two doctrines; the resurrection and the judgment.

In this quotation he has, either by accident or design, changed the word, on account of which the citation was evidently made, from a plural to a singular. If we correct this error, we disorganize his binary combinations; for allowing his argument, we have instead of *two* ordinances, at least *three* baptisms, (how many we are not informed) and the imposition of hands. These baptisms, we are told by the writer of the Letter, cannot signify the washings of the Mosaic law, for they are reckoned among the *principles* of the doctrine of Christ. If considered as spiritual, he asks, Why then joined with laying on of hands?

If I thought proper to insist, that the baptisms here mentioned, are spiritual, I should ask, Where we find baptism with water connected with the imposition of hands in any part of the New Testament? And whether we do not read in more places than one, of the effusion of the Holy Ghost following the imposition of the apostles hands?\*

The point, however, upon which his argument turns, is the meaning of the word *principles*. He appears to have construed the term, *elements, constituents, fundamental doctrines*. If water had not exercised a little refractive power on his vision, he might perhaps have perceived, that the context assigns a totally different meaning to the word; and consequently, that the basis of his argument lies, in a misconstruction of language. The apostle had been speaking in the preceding chapters of the Le-

---

\* See Acts viii. 17, and xix. 6.

vitical priesthood; and showing that those who were ordained to this priesthood, were compassed with infirmity and were therefore capable of feeling for the weakness of others; and that our Lord, who was ordained a priest forever, took not on him the nature of angels, but the seed of Abraham, and was tempted as we are, yet without sin. That as the priests under the law, were such as were called of God, not such as assumed the honour to themselves; so also Christ glorified not himself to be made a high priest; but was ordained one by him, who said unto him, Thou art my Son, this day have I begotten thee. The calling of Abraham, the priesthood of Melchisedec, the ceremonials of the law, the predictions of the prophets, were all preliminary to the dispensation of our Lord. These were the beginnings, not the completion of the dispensation which was designed to be perfected by Christ. These preliminary doctrines the apostle proposes to leave, not occupying his epistle with their discussion. They were largely and clearly unfolded in the Hebrew Scriptures already extant. But he proceeds to explain the superiority of our Lord's priesthood and ministry, to those which had preceded them. Adam Clarke, upon this passage, observes, that the first part of this verse "might be translated, *the discourse of the beginning of Christ*, that is, the account of his incarnation, and of the different types and ceremonies in the law, by which his advent, nature, office and miracles were pointed out." The words of the apostle, he says, may be understood thus, "Leave the law and come to the gospel. Cease from Moses and come to the Messiah." Upon the doctrine of baptisms, the same author remarks, "I

am inclined to think that all the terms in this verse, as well as those in the former, belong to the Levitical law; and are to be explained on that ground. Baptisms, or immersions of the body in water, sprinklings and washings, were frequent as religious rites among the Hebrews; and were all emblematical of that purity, which a Holy God requires in his worshippers, and without which, they cannot be happy here, or glorified in heaven."

The foundation of all the doctrines enumerated in these two verses, had been laid in the Old Testament or Hebrew Scriptures, but their full development and spiritual application were reserved for the gospel, by which life and immortality are brought to light.

The writer of the Letter justly remarks, that, the silence of one evangelist, cannot be admitted to contradict the testimony of another; and I do not apprehend that Friends have ever questioned the authority of the text, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world."\* Our belief in the obligation implied by this passage, is not weakened by the silence of Luke, in regard to baptism. We are willing to take the text as the evangelist left it, without changing its meaning, or weakening its force by a paraphrase. And I seriously ask the writer of the Letter, whether he is willing to take it in the same manner. I do not see how the doctrine which he

---

\* Matt. xxviii. 19, 20.

advocates can be supported from this text, unless we admit a small interpolation. Read the passage baptizing *with water*, in the name, &c., and the text will be more to his purpose than it is as Matthew left it.

I am aware the advocates of water baptism insist that water must be understood. But as the word is not in the text, we require something besides their assertion, to authorize its introduction. If it could be shown from other parts of the Holy Scriptures, that baptism with water was ever introduced into the Christian system by divine authority, or that our Lord had ever commanded his disciples to baptize their converts with water, we might rationally suppose that water was intended in this command. As the ceremonials of the law, which the people of Israel were required to observe, were commanded in terms too explicit to admit of doubt with regard to their obligation; it appears reasonable to suppose that a ceremony which Christians were required to observe, would be enjoined in terms equally clear. When the advocates of water baptism are pressed to produce a direct command for its observance, they resort, I believe, invariably, to this text; and the corresponding one in Mark. Here is their authority, and yet to make them support this doctrine, we must interpolate the words on which the whole argument rests. If a command to continue the baptism with water through all succeeding generations, as a standing ordinance of the Christian church, is not found in this text, I believe it is altogether vain to look for it in any other. It is therefore, a subject of serious inquiry, what is the true meaning of this solemn injunction.

It is admitted on all hands, that the Greek verb in

the 19th verse, which is rendered *teach*, more properly signifies proselyte, or make disciples. The command then was to proselyte all nations, or convert them to Christianity, baptizing them in the name of the Father, Son and Holy Ghost.

What did our Lord mean by baptizing? We find two baptisms distinctly mentioned in the New Testament: the baptism with water which was John's; and the baptism with the Holy Spirit, which is Christ's. When he commanded his disciples to baptize, as well as to teach, the necessary inference is, that the baptism, as well as the instruction, was to be such as they had learned, or should learn, from him. They were not directed to teach the law of Moses, or the traditions of the elders, but to observe all things whatsoever Jesus had commanded them. As they were the chosen ministers of his dispensation, we must admit that their whole mission was suited to the religion which they were ordained to promulgate. Every thing in their commission, which admits of more meanings than one, ought, unquestionably, to be so construed, as to preserve a proper relation to the work to which they were appointed. If our Saviour had previously instituted a baptism different from that of his forerunner, we should have had no doubt, that the baptism designed in his charge to his disciples, was his own, and not that of John. Now John expressly declared, that he baptized with water unto repentance, but he that was to come after him, should baptize with the Holy Ghost and with fire. Here the word baptize, is applied to two very different things. The baptism with water, is contrasted with that of the Holy Ghost. Upon what principle of construction, can we then

unite water with the baptism of which our Lord was the author and minister. We nowhere find water mentioned in the New Testament, as a part of our Lord's baptism. He had before told his disciples, that without him they could do nothing; and he now told them, that he would be with them alway to the end of the world. Here was a consolatory assurance that they would, if faithful, be enabled to perform all that was required. But they were not to proceed immediately in the execution of their mission. They were required to tarry at Jerusalem, until they should be endued with power from on high. They did thus tarry and were endued, on the day of Pentecost, with power not only to preach repentance and remission of sins through his name, with convincing energy; but they were also enabled to work miracles, and baptize with the Holy Ghost. While Peter was speaking at the house of Cornelius, the Holy Ghost fell on all them which heard the word. Here was the true Christian baptism attending the ministry of the apostle. This was to those who heard him, a seal and evidence of his apostleship. And a measure of the same baptizing power is still witnessed to attend the true gospel ministry. When this power is totally wanting, we may safely question the authority of the preacher. Our blessed Lord taught the people as one having authority, and not as the scribes; and the apostle Paul testified, that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; "For our gospel, says he to the Thessalonians, came not unto you in word only, but also in power and *in the Holy Ghost*, and in much assurance." And the apostle Peter writes to the believers



respecting "them that have preached the gospel unto you *with the Holy Ghost* sent down from Heaven."

Our author near the close of his Letter, endeavours to prove that the apostle, when he informed the Galatians, that as many of them as had been baptized into Christ, had put on Christ; meant by putting on Christ, nothing more than solemnly assuming his name, and binding themselves to fulfil his commandments, both of which things, says he, we do in baptism. It is probably unnecessary to spend much time in the inquiry how far these things are done in baptism, as usually administered among many Christian professors. Do children when sprinkled in their nurses arms, *solemnly* assume the name of Christ, and bind themselves to fulfil his commandments? Can others *availingly* make this engagement on their behalf; while the children themselves are altogether unconscious of the assumptions or engagement? But were the subjects of baptism always adults, voluntarily assuming the profession of Christianity with all its responsibilities, still, I conceive, that being baptized into Christ, and putting on Christ, must be admitted to have a much deeper meaning, than the writer of this Letter has assigned to them.

The apostle informed the Galatians, that they all were the children of God by faith in Christ Jesus. This is analogous to the declaration of John; As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.\*

---

\* John i. 12, 13.

Consequently none of them were the children of God, except as they had received the adoption through the operation of faith in Christ Jesus. The apostle then adds, For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Our Lord, when he directed his disciples to proselyte all nations, commanded them also to baptize them into\* the name of the Father, Son, and Holy Ghost. Now we may understand the *name* here, as it is frequently used in the Old and New Testaments; viz. as indicating the spirit and power. Save me, O God, by thy *name*; and judge me by thy strength.† The Lord hear thee in the day of trouble; the *name* of the God of Jacob defend thee.‡ The *name* of the Lord is a strong tower; the righteous runneth into it, and is safe.§ Thy *name* is as ointment poured forth; therefore do the virgins love thee.|| Where two or three are gathered together in my *name*, there am I in the midst of them.¶ Even the devils are subject unto us through thy *name*.\*\* By what power, or by what *name* have ye done this? By the *name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, by him doth this man stand here before you whole. Neither is there salvation in any other, for there is no other *name* under heaven given among men, whereby we must be saved.†† To be baptized into Christ, is therefore to be baptized into the name of the Father, and of the Son,

---

\* It is, I believe, admitted, that *into*, rather than *in* the name, is the proper translation.

† Ps. liv. 1.

‡ Ps. xx. 1.

§ Prov. xviii. 10.

|| Cant. i. 3.

¶ Matt. xviii. 20.

\*\* Luke x. 17.

†† Acts iv. 7, 10, 12.

and of the Holy Ghost. For, as the apostle John declares, these three are one. Those who are baptized into the spirit and power, the light and life of the Son, are baptized into the name of the Father, and of the Son, and of the Holy Ghost. Those, who are baptized into Christ, into the name, spirit and likeness of Christ, have truly put on Christ. Such as have really and truly put on Christ, are in Christ; and if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.\* Such are partakers of the divine nature.† I in them, said our blessed Lord, and thou in me, that they may be made perfect in one.‡

Having extended my observations much further than I expected when they were commenced, I shall now endeavour to draw to a close. But previously to dropping the subject, I may assure the writer of the Letter, that I do not apprehend the Society of Friends in general, or many, if any, individuals among them, are guilty of the injustice which he attributes to them. The Tract to which the Letter was intended as a reply, certainly does not charge the Episcopalians, or any other body of Christians, with denying the necessity of that purification of heart, which the baptism of John, and the washings of the Mosaic law, were designed to typify. The writer of the Tract has endeavoured to show that a mere outward profession of Christianity and a baptism with water, never can make a real Christian; but that those who will justly claim that title, must experience a change of heart, which nothing but the power and spirit of our Saviour can produce. To

---

\* 2 Cor. v. 17.

† 2 Peter. i. 4.

‡ John xvii. 23.

this doctrine, I hope the Episcopalians will not object. And I sincerely desire that the writer of the Letter in question, and all others who have taken upon them the name of Christ, and profess to be his followers, to whatever denomination they may belong, and whether they have been baptized with water or not, may experience the true and saving baptism, into the name of the Father, and of the Son, by which the answer of a good conscience may be obtained. That as there is one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all,\* they may witness the sanctifying influence of this one baptism, and the justification which comes by faith, and thus be of the happy number of those who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.†

I apprehend it will be found, that in such degree as the baptism of which our Lord himself is the minister, the baptism of his spirit and power, comes to be experienced, the confidence which may have been reposed in the application of water, will decrease, and eventually vanish away. He that believeth on the Son of God, hath the witness in himself; but this witness is altogether independent of mere outward and typical observances.

The religion which our Saviour came to establish, is unquestionably a spiritual religion; not a system of types and shadows, but of universal and permanent righteousness, suited to all times and to all countries. In the prophecies respecting it, we find its spiritual character always recognized. The scap-

---

\* Eph. iv. 5, 6.

† Phil. iii. 3

tre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto *him* (not to the types by which his work was prefigured) shall the gathering of the people be.\* Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them, to the greatest of them, saith the Lord.† And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days I will pour out my spirit.‡ When our Lord was asked by the Pharisees when the kingdom of God should come, he answered, The kingdom of God cometh not with observation: (or outward show,) neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.§ We are also told, that the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.\*\*

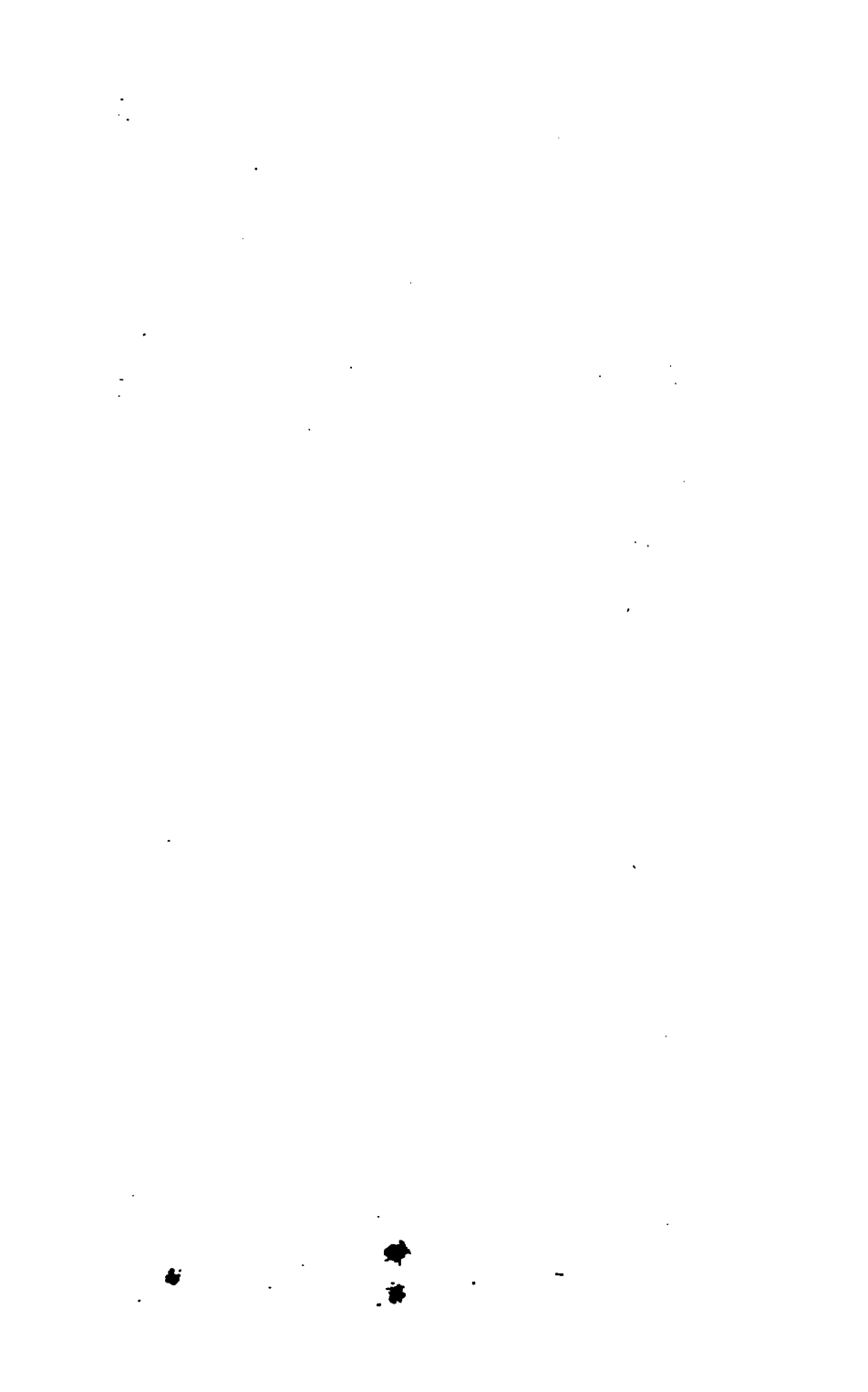
\* Gen. xlix. 10.

† Jer. xxxi. 31—33.

‡ Joel ii. 28, 29.

§ Luke xvii. 20, 21.

\*\* Rom. xiv. 17.









C 8345.190.20

Observations on baptism :

Widener Library

003288428



3 2044 081 822 231